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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

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"*Days should speak, and multitude of years teach wisdom*" (JOB 32: 7).

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PRESIDENT GRANT'S CONFERENCE MESSAGE.

(*Concluded from page 812*).

"AND again, tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises and all sick cattle, to be used with judgment and skill.

"And again, hot drinks are not for the body or belly.

"And again, verily I say unto you, all wholesome herbs God hath ordained for the constitution, nature, and use of man—

"Every herb in the season thereof, and every fruit in the season thereof; all these to be used with prudence and thanksgiving.

"Yea, flesh also of beasts and of the fowls of the air, I, the Lord, have ordained for the use of man with thanksgiving; nevertheless they are to be used sparingly;

"And it is pleasing unto me that they should not be used, only in times of winter, or of cold, or famine."

I remember recently reading that many of the doctors had come to the conclusion that excessive use of meat is one of the great causes of cancer, and of many of the diseases that are destroying the human race. Year by year the inspiration comes to men through study and research to confirm, one by one, the teachings that came by the inspiration of the living God to Joseph Smith, the prophet of this last dispensation.

"All grain is ordained for the use of man and of beasts, to be the staff of life, not only for man but for the beasts of the field, and the fowls of heaven, and all wild animals that run or creep on the earth.

"And these hath God made for the use of man only in times of famine and excess of hunger.

"All grain is good for the food of man; as also the fruit of the vine; that which yieldeth fruit, whether in the ground or above the ground—

"Nevertheless, wheat for man, and corn for the ox, and oats for the horse, and rye for the fowls and for swine, and barley for all useful animals, and for mild drinks, as also other grain."

Now, O ye Saints, listen to the promise of the Lord God

Almighty in this letter written to you as to what shall be your heritage if you obey these simple words of wisdom:

"And all Saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow in their bones;

"And shall find wisdom and great treasures of knowledge, even hidden treasures;

"And shall run and not be weary, and shall walk and not faint.

"And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them. Amen."

Let me read the last verse once more:

"And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them."

In the same book you will find it recorded that there is a law irrevocably decreed in heaven, before the foundations of the world, upon which every blessing is predicated, and when we receive a blessing we receive it because we fulfil the law upon which the blessing is predicated. I wish to bear my witness here that I believe with all my heart and soul that if I had not obeyed the Word of Wisdom, if I had not obeyed these commandments, that I would not be standing before you this day as the President of the Church of Jesus Christ of Latter-day Saints. I believe that I would not be alive but for having obeyed this commandment, but for having fulfilled the law which was irrevocably decreed before the foundation of the world, whereby I was entitled to live.

We have the Gospel of the Lord Jesus Christ. We have the plan of life and salvation revealed to us—temporal salvation, spiritual salvation. We have the Gospel that will bring to us life eternal in the presence of God our Father, Jesus Christ our Redeemer, and of our loved ones who have gone before, who have been faithful.

I thank the Lord God Almighty for the faith, for the integrity, for the devotion to Him and the Gospel of His Son Jesus Christ in the lives of Joseph and Hyrum Smith. I thank the Lord that they were true, even in the day of their martyrdom. I rejoice in the testimonies at the Hill Cumorah, at the Joseph Smith farm, and at the Sacred Grove, regarding these men. I rejoice in the marvelous integrity and devotion to God of Brigham Young in the days of apostasy, in the days when murder was in the hearts of many who had once been Latter-day Saints. I rejoice that when men said that Joseph Smith was a fallen prophet, Brigham Young was as true as steel, and would have given his life at any time for the Prophet Joseph Smith. I rejoice in the wonderful accomplishments of Brigham Young.

I rejoice in the integrity and devotion to God of John Taylor, of Wilford Woodruff, of Lorenzo Snow, and of Joseph F. Smith

with whom I was intimately associated for forty-one years this identical month. I knew the hearts of these men. I knew the inmost desires of their lives, that which they desired most to accomplish, and I know that every one of these men loved God with all his heart, and with all his being, that they all loved the people of God, and that the one and only thing in their heart's desire above everything else in the world, was the advancement of the Gospel of Jesus Christ, the spread of it, that men who knew not the truth might learn and accept the plan of life and salvation.

I know that their thoughts, their prayers, their ambitions were all for the good of this people and their advancement spiritually and morally, intellectually and patriotically. I know as I know that I live that no men ever graced the footstool of God who were more loyal to their country, who believed more firmly that the Lord God Almighty inspired the men who brought freedom to this country under George Washington and inspired the men who wrote the Constitution of our beloved country. I thank God for these men, and with all the power of my being I pray God that I, having been honored in my weakness and my lack of strength in comparison to them, may lead this people as they did, in that straight and narrow path that leads to life eternal. I desire to read just two paragraphs from the prayer given at the dedication of the Alberta temple:

"We thank thee, O Father, for the knowledge which we possess, that thou dost live, and that thy Son Jesus Christ is our Redeemer and our Savior, and that thy servant Joseph Smith, Jr., was and is a prophet of the true and living God. And, O Father, may we ever be true and faithful to the Gospel of thy Son Jesus Christ, revealed through thy servant Joseph.

"We especially pray thee, O Father in heaven, to bless the youth of thy people in Zion and in all the world. Shield them from the adversary and from wicked and designing men, Keep the youth of thy people, O Father, in the straight and narrow path that leads to thee, preserve them from the pitfalls and snares that are laid for their feet. O Father, may our children grow up in the nature and admonition of the Lord Jesus Christ. Give unto them a testimony of the divinity of this work as thou hast given it unto us, and preserve them in purity, and in the truth."

And I say unto you, O fathers in Israel; if you will set an example by being honest before God in the payment of your tithes, if you will observe the Word of Wisdom, if you will observe your family and your secret prayers, God will give you strength to preserve the youth of Zion as mentioned in this supplication.

May the Lord bless us and pour out upon us richly His Holy Spirit during this conference, is my prayer, and I ask it in the name of the Lord Jesus Christ. Amen.

THE BOOK OF MORMON MANUSCRIPTS.

G. Martin Hopfenbeck.

The Book of Mormon manuscript was written, in the main, by Oliver Cowdery, who acted as amanuensis for the Prophet Joseph Smith. Oliver would be stationed on one side of a screen and would write as the words fell from the lips of the Prophet. The Prophet would be seated on the other side of the screen, and would translate from the golden plates by means of the Urim and Thummim.

The greater part of the work was done at the home of the Prophet in Harmony, Pennsylvania. However, the work was completed, sometime in July or August, 1829, at the home of Peter Whitmer in Fayette, New York.

The translating completed, Joseph Smith's next problem was that of securing a printer to publish the first edition of the Book of Mormon. Difficulties immediately arose. The Prophet called on Mr. Egbert B. Grandin, publisher of the *Wayne Signal*. He and the printers in the vicinity of Palmyra were not at that time open to negotiations for the publishing. Accordingly, the Prophet and Martin Harris approached a Mr. Thurlow Weed, publisher of the *Rochester Telegraph* at Rochester. Mr. Weed declined on the grounds that he was publishing a newspaper, only, but recommended Mr. Eligy F. Marshall, a friend of his, who was engaged in publishing books in Rochester. The Prophet and Martin Harris called upon Mr. Marshall and received terms for the first edition. However, as it would be more convenient to have the printing done at Palmyra, the seat of the Smith home, Mr. Egbert B. Grandin was again appealed to. He finally agreed to print and bind five thousand copies for the sum of three thousand dollars. This proposition was accepted and Martin Harris became surety for the payment of the bill.

Relieved of the worry of securing a printer, the Prophet returned to his home and wife at Harmony, Pennsylvania. Before going, however, he left implicit instructions regarding the handling of the work in his absence:

Oliver Cowdery should transcribe the whole manuscript.

Only one copy of the manuscript should be taken to the printing office at a time, so that if one copy should be destroyed, there would be a copy remaining.

In going to and from the printing office, a guard should always be in attendance for the purpose of protecting the manuscript.

A guard should be at the home, constantly, both day and night, to watch and protect the manuscript from evil-disposed persons who might infest the house for the purpose of destroying the manuscript.

The first of these precautions accounts for the existence of two

original manuscripts of the Book of Mormon. Oliver Cowdery, during the time that the type-setting and printing was going on, made a copy from the original for the use of the printer. The original he carefully kept in his possession at the home of the Smith's, so that if, peradventure, a day's copy sent to the printer should be destroyed or stolen, it could be copied again from the original. Oliver would transcribe the printer's manuscript from the original each day as required by the printer. The sheets used on the previous day would be returned as "new copy" was furnished.

It can readily be understood why all these precautionary measures were necessary. Designing persons had attempted all along to frustrate the work; during the translations the Prophet had been repeatedly interrupted. It had been impossible to do any work of translating in Palmyra, for mobs drove him from his home. He repaired to Harmony, that he might there, in his father-in-law's house, obtain seclusion for his work of translating. Later, persecution drove him from Harmony. He then went to the home of the Whitmers in Fayette, New York, where the work of translating was completed.

When one hundred sixteen pages of manuscript had been recorded. Martin Harris, the Prophet's first scribe, after incessant persuasion, was allowed to take the completed work for the purpose of exhibiting it to a few of his relatives. This privilege he secured only after, as the Prophet says, "I again (for the third time) inquired of the Lord, and permission was granted him to have the writings on certain conditions, which were that he should show them only to his brother, Preserved Harris, his wife, his father and mother and Mrs. Cobb, a sister of his wife." "In accordance with this last answer," says the Prophet, "I required of him that he should bind himself in a covenant to me in the most solemn manner, that he would not do otherwise than he had been directed. He did so. He bound himself as I required of him, took the writings and went his way."

Martin Harris, however, soon forgot his covenant, and not only showed the manuscript to those specifically mentioned, but to others, and rather widely at that. He did not exercise sufficient caution, and treacherous persons succeeded in wresting the manuscript from him, for the purpose, as recorded in Doctrine and Covenants, "that the devil may lay a cunning plan, that he may destroy this work; for he hath put into their hearts to do this, that by lying they may say they have caught you in the words which you have pretended to translate."

This unfortunate carelessness of Martin Harris necessitated another translation's being made. But this time the translation was from a different set of plates, that the designs of the evil one might not be realized.

The stolen manuscript has never been found. One anti-

"Mormon" critic has charged that Mrs. Harris, who was very unfriendly to the work, burned the manuscript. This accusation, however, she denied.

The work of evil-designing persons was not confined alone to the time when the manuscript was in the making. Even during the printing, attempts were made to destroy the work. An ex-justice of the peace by the name of Cole, started to publish a weekly periodical which he called *Dogberry Paper on Winter Hill.* In his prospectus, he promised his subscribers to publish one form of "Joe Smith's Gold Bible" each week, and thus furnish them with the principal part of the book without their being obliged to purchase it from the Smiths. The *Dogberry Paper* was printed at Mr. Grandin's establishment, where the Book of Mormon was being printed, and as the press was employed all the time except at night and on Sundays, Mr. Cole printed his paper at those times. This arrangement also enabled him, for a time, to keep what he was doing from the knowledge of the Prophet and his associates. It it said that several numbers of his papers, containing pilfered portions from the Book of Mormon, were published before his rascality was found out. Joseph, who was at Harmony, was sent for, and on arriving at Palmyra quietly but firmly asserted his copyrights, which he had been careful to secure. Mr. Cole gave up his attempt to publish the book or any portion of it.

Other incidents, inspired of malicious men, transpired before the Book of Mormon was finally off the press and in the hands of the Prophet.

The printer's copy of the manuscript, after it had served its purpose, was taken possession of by Oliver Cowdery and was retained by him until a short time before his death in 1850, when he gave it to David Whitmer, his brother-in-law and fellow-witness to the truth of the Book of Mormon.

David Whitmer guarded the manuscript, entrusted to him, with great care up to the time of his death, in 1888. It then passed to the custody of his grandson, George Schweich, who transferred it to the Reorganized Church of Jesus Christ of Latter-day Saints.

It is now in the official custody of Frederick M. Smith, President of that church, and is kept by him in a secure vault in Independence, Missouri, the Reorganized Church's headquarters. It is contained in a special box of oxidized tin, lined with asbestos, made for the purpose. To add to the security, a small vial of chemical used for extinguishing fire is placed in the container also.

The original manuscript remained in the possession of the Prophet, and was by him, on the 2nd of October, 1841, in the presence of a number of Elders, deposited, together with a number of coins, papers and books, in a cavity, made in the north-west cornerstone of the Nauvoo House for that purpose.

Among those present when the deposit was made was Ebenezer

Robinson, who in *The Return*, a monthly periodical published by him in Davis City, Iowa, relates the circumstances as follows:

"After the brethren had assembled at the southeast corner of the foundation, where the cornerstone was laid, President Joseph Smith said: 'Wait, brethren, I have a document I wish to put in that stone,' and started for his house, which was only a few rods away, across Main Street. I went with him to the house, and also one or two other brethren. He got a manuscript copy of the Book of Mormon, and brought it into the room where we were standing and said: 'I will examine to see if it is all here,' and as he did so, I stood near him, at his left side, and saw distinctly the writing as he turned up the pages until he hastily went through the book and satisfied himself that it was all there. . . . It was written on foolscap paper, and formed a package, as the sheets lay flat, of about two and one-half inches thick, I should judge. It was written mostly in Oliver Cowdery's handwriting, with which I was intimately acquainted, having set many pages of type from his handwriting, in the printing office at Kirtland, Ohio. Some parts of it were written in other handwriting. He took the manuscript and deposited it in the cornerstone of the Nauvoo House, together with other papers and things, including different pieces of United States coin" (*The Return*, Vol. I., pp. 314-15).

The Nauvoo House was never completed. Its unfurnished walls stood, unprotected, for a number of years and were crumbling to decay. They were taken down, the foundations were torn up and the excellent building stone of which they were made sold for use in other buildings in and about Nauvoo. During the process of taking up the foundations, the deposits in the northwest cornerstone were uncovered. The manuscript had been almost ruined by the dampness, and but little of it remained that could be preserved. Some portions, however—pages numbered from three to twenty-two, inclusive—finally found their way into the hands of the late President Joseph F. Smith.

This fragment of the manuscript, now in the possession of the President of the Church, is thus described by Elder George Reynolds in his History of the Book of Mormon:

"It consists of twenty-two pages of somewhat rough, unruled writing paper, more resembling narrow bill-cap than any other size of paper now made, being a little less than fifteen and a half inches long and full six and a half inches wide. The paper is now tinged brown or yellow by time and damp, and the writing in some places is undecipherable. The pages are numbered 3 to 22, pages 1 and 2 having been lost. The manuscript commences at the second verse of the second chapter of the first Book of Nephi, and continues to the thirty-fifth verse of the thirteenth chapter of the same book. The manuscript is in two, if not three, handwritings. Pages 7 to 18, inclusive, appear to have been written by Oliver Cowdery. Pages 3 to 6 are written in what looks like a woman's hand, possibly that of Emma Smith; while the handwriting on pages 19 to 22, if not the same, very much resembles that of pages 3 to 6. The only division made in the manuscript is into chapers; the sentences are not divided by punctuation marks, and are seldom commenced with capital letters."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

DAVID O. MCKAY, Editor.

THURSDAY, DECEMBER 27, 1923.

EDITORIAL:

GOOD-BYE NINETEEN TWENTY-THREE.

IN A few days, another year, laden with good deeds and bad will have dropped into the eternal Past! Nineteen Twenty-three will have gone forever! Everybody, even the woman who will not acknowledge the fact, is a year older. All are older, and under the stern teacher, Experience, all should be one year wiser. With the past aeons behind it, then, how wise this old world should be! How many more years will pass before the lessons of life are all learned! For the aggregate of the world and humanity, only Infinite can answer; for each individual, earth's school will close in a few short years!

At the end of each year, many are inclined, as the prosperous business man, to "take stock" and thereby judge as accurately as possible as to whether the twelve passing months have recorded "success" or "failure." This, the Elders in charge of the various departments of the European mission are now doing. Unfortunately, at the time this last number of the *Star* for 1923 goes to press, the summaries are not complete, so we can not say definitely what progress has been made. Gains there have been, but losses also; and the final "Trial Balance" has not been struck.

The reports of the British mission, however, are so far completed that we are justified in commending most highly those members of the local Priesthood, the lady missionaries, and the officers of the auxiliary associations for the activity they have manifested in declaring unostentatiously, but effectively the glad tidings of the Restored Gospel of Jesus Christ.

Notwithstanding the fact that, during the year, one hundred Elders have been given their honorable releases from the British mission, and only sixty-two have come to carry on their labors, conferences show increases in baptisms ranging from seventy-one per cent. to two hundred and eighty per cent. over the previous year, and the average increase for the mission is over one hundred per cent. For this encouraging result, conference presidents accord much of the credit to the willingness and intelligent activity of branch members who responded so cheerfully to the 1923 aim: "Every member a missionary." To all conscientious workers who have participated in this successful campaign we express sincere commendation and appreciation. The most earnest workers have been most highly blest.

Another important feature that deserves credit in the success column is the beautiful and beneficent service rendered by the sisters of the Relief Societies. No work in the world is more unselfish, more Christ-like than that which is rendered every week by these true and loving women. The complete reports are not yet submitted; but from twelve at hand it is learned that these organizations, ranging in membership from two to twenty have made 1769 articles for the poor and for other purposes. They have accumulated by their own efforts over £663, most of which has been disbursed to the needy; have visited 1,934 sick persons, rendered aid to 300 families, besides giving assistance to 131 other persons; and have held approximately 2,000 meetings, in which the course of study and work as prescribed by the General Board of the Relief Society of the Church has been carried out. This is but a partial report of but a small part of the European mission.

Taken all in all, we are pleased to assure the Elders and Saints throughout the European mission that 1923 takes its place in the unretraceable Past carrying with it records of gallant service rendered to humanity by individuals and organizations in the Church of Jesus Christ of Latter-day Saints throughout Switzerland, Germany, Belgium, Holland, Scandinavia, Great Britain and Ireland, Syria and South Africa. We assure them also, that in somebody's life every good deed will live, in spite of pride, prejudice and falsehood. Many thousands of tender services rendered, are unrecorded either in books or even in the minds of fellow-workers; yet they will live in human hearts, and in the future blossom into other good deeds.

"I spoke a word, and no one heard;
I wrote a word and no one cared
Or seemed to heed;
But after half a score of years
It blossomed in a fragrant deed.

"Preachers and teachers all are we—
Sowers of seeds unconsciously,
Our hearers are beyond our ken;
Yet all we give may come again
With usury of joy or pain.

"We never know
To what a little word may grow.
See to it then that all your seeds
Be such as bring forth noble deeds."

May each indication of progress during the year that has passed prove an encouragement and an inspiration to us to strive for greater achievements in the year that now comes laden with glorious opportunities. With this resolution well formed in our minds, we bid farewell forever to our kind, though perplexed and world-laden friend, Old Nineteen Twenty-three.

DAVID O. MCKAY.

COURSES OF STUDY FOR 1924.

Relief Society.

English speaking societies: Lessons as given in current Relief Society magazine.

Other societies: Lessons as selected by the President of the Relief Societies of the European mission, copies of which have been furnished each mission.

Sunday-school.

Theological Department:

Text: "Restoration of the Gospel."

(See *Juvenile Instructor*, Advanced Theological lessons, for outlines and suggestions).

Intermediate Department:

Text: "What Jesus Taught."

(See *Juvenile Instructor*, 2nd Intermediate Department, Fourth year lessons for outlines and suggestions).

Primary Department:

Text: "Bible and Church History Stories."

(See *Juvenile Instructor*, Primary Department for helpful suggestions).

NOTE: The Primary text book is for the teacher only; but the other texts should be in the hands of as many members of the class as can afford to purchase the books. It is true that many can not afford copies. Therefore, the teacher should prepare each lesson at least one week ahead, so that in making his assignments he can refer his students to references in the Bible, Book of Mormon and Church History-books that are accessible; so that home preparation and consequent interest may be secured.

At each assignment, every member of the class should be given a written outline of the lesson for the following Sunday.

Mutual Improvement Association.

Classes now studying "Practical Religion" should complete the course.

Text for 1924: "Health and Achievement" (price 10d.)

WHEN I was in Baltimore last, my window looked out on an Episcopal church. The stained glass windows were dull and uninviting by day; but when the light shone through at night, how beautiful they were! So when the Holy Spirit touches the eyes of your understanding, and you see Christ shining through the pages of the Bible, it becomes a new book to you.—D. L. MOODY.

WORK IN SHEFFIELD CONFERENCE SUCCESSFUL.

PRESIDENT FIELDING K. SMITH has reported the commendable success achieved in the Sheffield conference:

"Saturday and Sunday, November 24th and 25th, were set aside as Tithing settlement days throughout the conference. Aside from affording the Saints an opportunity to check up on their tithing accounts and to see that they had been properly credited, it had a very stimulating effect upon many who had been delinquent in their duties. Several new names now appear on our tithing records, and the total receipts for the month are a vast improvement.

"We now have organized within the conference seven tracting societies who are merely awaiting the tracts and the word to begin.

"Statistics showing the results of, and the hearty response of the Saints to the aim for 1923 are interesting and indeed gratifying. Since January 1st of the present year, there have been twenty-eight baptisms performed, as compared with seventeen baptisms for the previous year. Twelve of the twenty-eight can be directly attributed to the efforts of the Saints. Since January 1st, the number of investigators has increased 110 per cent.

"1923 has shown a substantial increase in the amount of tithing and fast offering receipts.

"The Saints continue to display a commendable spirit and willingness to carry out the aims of the mission, and next year's report will be just as interesting and gratifying, if not more so."

MINUTES OF THE NOTTINGHAM CONFERENCE.

THE Nottingham semi-annual conference was held in the Co-operative Hall, Hucknall, the 16th inst. There were in attendance: President David O. McKay, Sister Emma Ray McKay and Elder William A. Mouson from Liverpool; President Francis R. Kirkham of the Birmingham conference; Elders Rudger C. Atkin and Rulon H. Sanders of the Leeds and Bristol conferences respectively; President Selvoy J. Boyer and all the traveling Elders of the Nottingham conference; each of the meetings was well-attended by a large number of Saints and investigators.

The Sunday-school session commenced at 10:25 a.m. with preliminary music by Sister Alice Glare of the Hucknall branch. The opening song was "Love at Home." Elder William M. Oswald spoke the invocation. The sacramental hymn, "In Remembrance of Thy Suffering" was sung, after which the sacrament gem, led by Elder Fred D. Maughan, was repeated. Brothers Samuel Pears and Wilford Orton, assisted by Brothers Frank Wheatley, George Gent, Joseph Orton and John Ham-

mond, administered the sacrament. The concert recitation was led by Elder Fred D. Manghan.

A short, interesting program by the Sunday-school pupils followed the opening exercises. Children of the Nottingham branch Sunday-school gave a short sketch entitled, "Welcome." Those taking part were George Winter, Wilford Robinson, Rose Winter and Winnefred and Dorothy Robinson. A chorus entitled "Bless the Lord" was rendered by the Eastwood Sunday-school girls. Brothers Robert Hammond and Joseph Betteridge and Sisters Grace Pears and Lily Hammond gave a short sketch, "The Birth of 'Mormonism.'" The congregation sang, "An Angel from on High." Representations of Faith, Hope and Charity were given by Brothers Harry Waite, Bernard Blissett and Leonard Sworder, respectively, of the Derby Sunday-school.

Elder William A. Monson was the first speaker. He told the children a story which illustrates the feelings of the world today toward the Church of Christ.

Sister McKay told the children a true Christmas story, showing that "'Tis better to give than to receive."

President McKay was the final speaker. He showed the children how they are all millionaires. He gave the story of the life of Helen Keller to illustrate how well blessed children are who possess all their faculties and health and strength. More precious than the wealth of the world is the blessing of a good, sound body, said President McKay.

The closing song was "Count Your Many Blessings." Benediction was pronounced by Elder Kenneth F. Schade.

Immediately following the Sunday-school session, Sister Emma Ray McKay met with the Relief Society officers and gave them valuable instruction.

The afternoon session commenced at 2:25 p.m. with preliminary music by Sister Nellie Hawson. The congregation sang the opening song, "How Firm a Foundation." Invocation was offered by Brother Frank Wheatley, president of the Leicester branch. The Leicester branch choir sang the anthem, "Sing a Song of Praise."

The names of the general, the mission and the conference authorities were presented and unanimously sustained.

Elder Percy Whetton was the first speaker. He spoke on the true spirit of Christmas, and urged the Saints to give the very best that is in them, as did the Savior who gave His life for mankind.

Elder Ernest H. Capel spoke upon obedience to the principles of the Gospel. The world is opposing the work of the Lord, but it has not the strength to put it down, he said.

Elder Edward Smith told of the calamities which have fallen upon the earth and of the calamities that are yet to follow.

Brother Ernest Cheetham of Lincoln rendered a piano solo, "Rachmaninof's Prelude."

Elder Kenneth F. Schade quoted the "Scout Oath," and applied it to the people of the world.

Elder Rulon Sanders called attention to the recent election campaign in Great Britain and also to the sustaining of the authorities of the Church which had been done in the fore part of the session. After the members of Parliament had been elected, the voters carried no further responsibility; this is not so in Church government, though, said the speaker. Officers are sustained in the Church, but they are dependent upon the support of the members. "Everyone must work; we can not depend upon others," said Elder Sanders.

Elder William M. Oswald told of the various ways in which members of the Church are blessed. He bore a strong testimony.

Elder Rudger C. Atkin spoke upon the "Fundamentals of Prosperity."

Elder Fred D. Manghan said when people upon the earth have sought the blessings of God, they have found them. The pioneers underwent hardships in seeking the blessings of the Lord and they have been well blessed.

President Selvoy J. Boyer welcomed those present. He said "We must obey the laws of God just as well as the laws of the land."

President David O. McKay was the concluding speaker. It is not what you say that impresses people; it is how you say it. It is what you are that counts, he said. Insincerity can not live long in the Church, he declared. If a man shirks his duty, he dwindles in his belief. Everyone should be given an opportunity to work. President McKay gave three principles for keeping one happy: (1) Regular prayers—a man who prays regularly will not apostatize; (2) Tithing—not because it is a law, but because it is for the work of the Lord; (3) Obedience—responsiveness to the call of office—disobedience is a dangerous thing—respond, no matter how difficult the task may be.

President McKay then outlined the aim of the mission for the coming year.

The session closed by the congregation's singing, "We Thank Thee, O God, For a Prophet." President Francis R. Kirkham pronounced the benediction.

Evening services commenced at 6:25 p.m. Organist Nellie Hawson played a prelude. "Guide Us, O Thou Great Jehovah" was sung by the congregation. Invocation was by Elder Ernest H. Capel. The Leicester choir sang the anthem, "What Are These?"

President Francis R. Kirkham spoke upon the various motives of men and the applause of the world for which men seek. Such men can not be compared to the men of God, who receive not the plaudits of men, although their accomplishments are greater.

Elder William A. Monson compared the life of Christ and the

life of Joseph Smith. He explained the mission of each. The Latter-day Saints accept Christ as the Son of God and as the Savior of the world, he said.

A vocal solo, "I Come to Thee," was rendered by Elder Percy Whetton.

Sister Emma Ray McKay told of the Latter-day Saint home life. Charity, refinement and culture begin in the home. We must try to teach our children to be more respectful to us or they will not be respectful to others out of the home, she said.

President McKay quoted the definition of pure religion given by James (James 1 : 27). He told of the feeling toward the Saints in the days of the Apostle Peter and compared that time with the present. The speaker said the same spirit of the Gospel is prevalent to-day as was present when Peter was miraculously delivered from prison and went to the home of Mary, the mother of Mark. You, who are sincere, study the organization of the Church. There is service and sincerity in it, he declared. Keep yourselves unspotted from the sins of the world; "Mormonism" stands for purity. Religion is a practical thing; it is life. He said that because people judge the Church to be wrong does not mean that it is wrong.

Sister Nellie Hawson sang a vocal solo.

President Selvoy J. Boyer thanked those who had helped to make the conference a success.

The conference closed by the congregation's singing, "O, My Father." The benediction was pronounced by Elder Rulon Sanders.

PERCY WHETTON, Conference Clerk.

FROM THE MISSION FIELD.

Branch Reorganizations.—Sunday, the 2nd inst., the Leeds branch (Leeds conference) was reorganized. Elder John B. Fowers was sustained as president, with Brothers Samuel Mitchell and Ernest W. Sheppard as counselors.

The Bradford branch (Leeds conference) was reorganized Sunday, the 16th inst. Elder J. Norman Dotson was sustained as branch president, with Brother Fred Bradbury and Elder Elwood G. Meadows as counselors. Sisters Francis Whitaker, Mabel Race and Clara Evans were made clerk, chorister and organist respectively.

Appointments of Conference Presidents.—Elder Joseph E. Tillotson has been appointed president of the Birmingham conference to succeed President Francis R. Kirkham, who has been honorably released to return home.

Elder K. Marcel Widtsoe has been appointed president of the

Hull conference to succeed President Alphens Harvey, who has been honorably released to return home.

Elder Robert L. Kenner has been appointed president of the Scottish conference to succeed President Dean W. Bench, who has been honorably released to return home.

Branch Conferences.—The Liverpool branch (Liverpool conference) conference was held Sunday, the 2nd inst, at "Durham House." There were in attendance, President John Walsh and Elders G. Orville Gee, Ernest K. Freckleton, and Edward L. Burton, Jr., from the Liverpool conference, and Elders Russell H. Blood, G. Martin Hopfenbeck and William A. Monson of the Liverpool office, besides a large number of Saints and investigators. A program was rendered in the Sunday-school session. Those taking part were Dolly Easter, Kathleen Falconer, Emma Ray McKay, Mabel Willis, Josephine Falconer, Thomas Grimshaw, Edward McKay and Robert Willis. Short talks were given by Elders G. Martin Hopfenbeck and William A. Monson. The evening session was addressed by Elders G. Orville Gee, Edward L. Burton, Jr., and President John Walsh.

Priesthood Meetings.—Saturday, the 1st inst., the regular monthly Priesthood meeting of the Birmingham conference was held in the Handsworth chapel, Birmingham. There were in attendance, President David O. McKay, Elder William E. Allen of the Liverpool office, President Francis R. Kirkham and all the traveling Elders of the Birmingham conference and representatives from nearly all the branches in the Birmingham conference. After branch activity reports had been received, President McKay gave many valuable instructions. The aim of the mission for 1924 was presented and accepted.

The general Priesthood meeting of the Nottingham conference was held at Leicester, the 1st inst., at 4 p.m. President Selvoy J. Boyer presided. Reports of the activities in the branches were given. Elder Ernest H. Capel presented the outline of the Sunday-school work for the ensuing year. Elder Edward Smith gave an interesting lecture on the prophecies of Joseph Smith and their fulfillment.

Transfers of Traveling Elders.—The following transfers of traveling Elders have been made:

John M. Jones, Newcastle conference to the Liverpool conference.

Rulon H. Sanders, Bristol conference to the Liverpool conference.

Walter H. Allington, Jr., Newcastle conference to the Free State conference.

Albert G. Stanger, Netherlands mission to the Bristol conference.

Claren Schofield, Norwich conference to the London conference.

Frederick D. Maughan, Nottingham conference to the Newcastle conference.

William M. Oswald, Nottingham conference to the London conference.

Olonzo D. Merrill, Sheffield conference to the Free State conconference.

Marcellus R. Clark, Birmingham conference to the Ulster conference.

Socials.—Saturday, the 17th ult., the Relief Society of the Halifax branch (Leeds conference) held a social and "Sale of Work." A short, preliminary program was rendered in the early afternoon. Sister Elizabeth K. Poulsen then formally opened the "Sale of Work." Many of the articles that were on display were soon disposed of. In the evening, a delightful tea was served, after which a well-prepared program was given and the sale continued. The proceeds realized from the sale were very encouraging.

The Sunday-school of the Liverpool branch (Liverpool conference) rendered an enjoyable program Wednesday, the 28th ult., for the purpose of raising Christmas funds. President David O. McKay was in attendance. Sketches presented by the children, recitations, vocal solos, piano solos, and a playlet were features of the entertainment.

An enjoyable social was held Thursday, the 29th ult., in Sheffield (Sheffield conference) in honor of Elder Ernest K. Freckleton, who has been transferred to the Liverpool conference. A set of cutlery was presented to Elder Freckleton as a token of the high esteem in which he is held by all with whom he associated, and in appreciation for the valuable service he has rendered.

Saturday evening, the 1st inst., the Batley branch (Leeds conference) held a delightful evening's entertainment. Sketches, recitations and musical numbers, appropriate for the occasion, were rendered. The Relief Society sisters served refreshments.

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